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## THE UNFOLDING OF THE SELF—A WESTERN VIEW.

THOSE who take up Carlyle's "Sartor Resartus" and begin to read, very soon sift themselves into two classes : the one gets irritated with the author's style and peevishly asks why cannot he say what he means in plain English ? and forthwith they close the book and go their way. The other class find beneath his obscure phrases and strange similes a profound philosophy of life to which the mode of expression is as the music to the song. Trusting then that our readers are mainly inclined to the latter class, we supplement the Quotations given in our last number, with further extracts from the same spring, with explanatory notes where necessary. It is towards the middle of the book that Carlyle reaches the sublimest heights in his philosophy. Here the weary pilgrim, whose wanderings have been described in the earlier pages, and into whose mouth the author puts his own thoughts, has to pass through three mental states before he finds *himself* ; these are called by him the Everlasting No ; the Centre of Indifference ; and the Everlasting Yea. The first condition as the name implies is one of negation ; a man in this state feels that for him there is no power or strength within, no God without, no meaning or justice in anything ; and yet with all a restless seeking for some ray of light to guide his doubting steps.

The painfulest thing, says he, is that of your own feebleness; and yet of your own strength there is and can be no clear feeling, save by what you have prospered in by what you have done. Between vague wavering capability and fixed indubitable performance what a difference. Our works are the mirror wherein the spirit first sees its natural lineament. But for me

the net result of my working amounted as yet simply to—nothing. How then could I believe in my own strength, when there was as yet no mirror to see it in? Alas, the fearful unbelief is disbelief in yourself; and how could I believe?

At this stage he exclaims in his wild way.

Is there no God then; but at best an absentee God, sitting idle, ever since the first Sabbath, at the outside of his Universe, and seeing it go? Has the word Duty no meaning; is what we call Duty no divine messenger and guide, but a false earthly fantasm, made up of desire and fear. The whole world is sold to unbelief; their old Temples of the God-head which for long have not been rain proof, crumble down: and men ask now; where is the God-head; our eyes never saw him. No Pillar of Cloud by day and no Pillar of Fire by night any longer guides the pilgrim.

But even in this chaotic state of mind, life-like enough as many of us know, there is still hope, for as he says elsewhere—

Though the temple now lies in ruins overgrown with jungle, the habitation of doleful creatures; nevertheless in a law crypt arched out of falling fragments, thou findest the altar still there and its sacred Lamp perennially burning.\*

Still to the pilgrim—No such light has been revealed, he seeks for some great thing outside himself, some God or spirit to appear to him. The voice has not yet said to him “Look inward. Thou art Buddha.”

Had a divine messenger from the clouds, or miraculous hand-writing on the wall convincingly proclaimed to me, *this thou shalt do*, with what readiness would I not have done it, had it been leaping into the infernal Fire.

Full of such humour and perhaps the most miserable man in the whole French Capital was I one sultry Dog-day† after much perambulation toiling along a dirty little street in a close atmosphere and over pavements hot as Nebuchadnezzar's Furnace; thereby doubtless my spirits were but little cheered; when all at once there rose a thought in me, and I asked myself: what art thou afraid of? Wherefore like a coward, dost thou forever pip and whimper, and go cowering and trembling, Despicable biped! What is the sum total of the worst that lies before thee. Death! Well Death.....let it then come I will meet it and defy it. And as I so thought, there rushed a stream of fire over my whole soul; and I shook base fear away from me for ever. I was strong of unknown strength; a spirit almost a God. Thus had the Everlasting No pealed authoritatively through all the recesses of my being, of my Me; and then was it that my whole Me stood up in native god created majesty and with emphasis recorded its protest. The Everlasting No had said; Behold

\* \* In *Isis Unveiled* a number of cases are quoted where ‘Quenchless Lamps’ have been found brightly burning in tombs which had not been opened for centuries.

+ A name given to days in midsummer when dogs go mad through the heat.

thou art fatherless, outcast, and the universe is mine (the Devil's); to which my whole Me now made answer I am not thine, but free, and for ever hate thee.

It is from this hour that I am inclined to date my spiritual new birth; perhaps I directly thereupon *began* to be a man. Was that high moment then the turning point in the battle; when the fiend said worship me or be torn in shreds, and was answered valiantly with an *Apage Satana* (get thee behind me Satan).

Thus the pilgrim gets his first glimpse of the light ; he has found for *himself* that he has wings and can use them ; he has brought his own will to bear to overcome the adversary. But Carlyle is too deep a philosopher to suppose that all troubles are now at an end. The light, the aspirant, has seen is like the intermittent lighthouse flash, which emphasizes the darkness when it goes out. The wings not yet trained for sustained flight soon grow weary and he sinks exhausted to the ground ; and the will to strive is drawn from the little capital of which he is the *conscious* possessor, and is soon used up, for he knows not yet of the unlimited stores at his command. The veil still hides the self from the Self and he has yet to learn to stand aside and let the warrior in him fight for him. Then again there is the tumultuous raging of an angry animal soul who finds that his power is beginning to decline. Thus the wearied neophyte, whether he is fighting against the evil in the world, or that of his own nature, cries in despair 'who am I among so many, what can I do single handed and alone.' It is this condition which Carlyle calls the Centre of Indifference through which as he says, "who so travels from the negative pole to the positive must necessarily pass."

This is a stage in the growth of the Soul to be met with at all periods of its development up to its final liberation ; never more beautifully described than in the ancient history of Elijah the Tishbite, who after a single-handed victory over the false prophets of Baal sank exhausted under the juniper tree and cried to the Lord "take away my life for I am not better than my forefathers." Then we read how this great Adept, refreshed with sleep and the food provided by an angel, came to Horeb the Mount of God "and behold the Lord passed by and a great and strong wind rent the mountains and break in pieces the rocks before the Lord ; but the Lord was not in the wind : and after the wind an earthquake ; but the Lord was not in the earthquake ; and after the earthquake a fire : but the Lord was not in the fire : and after the fire a still small voice." And Elijah wrapped his

face in his mantle, and stood at the entering in of the cave and the voice said unto him. What doest thou here Elijah ; and he said " I have been very jealous for the Lord God of hosts because thy altars have been destroyed and thy prophets slain with the sword ; and I only I am left and they seek my life to take it away." And the Lord said unto him ; I have left seven thousand in Israel who have not bowed down to Baal nor kissed him.

Then as now it is true that the work of the world does not depend on us as self-centred, separate entities ; but that, as *part of a great whole, it is our privilege to serve* ; not however until we have been humbled in the whirlwind, the earthquake and the fire, do we hear the still small voice—the God within, whereby we realize this

Returning now to our pilgrim we find him, like the prophet of old, sinking, after his conflict in which he was victorious, into the Centre of Indifference.

" Let me rest here " he cries, " for I am way-weary and life-weary, I will rest here were it but to die : to die or to live is alike to me, alike insignificant."

In this condition he too sleeps a refreshing sleep and then he is made to look up and away from the exhausted personality to the starlit depths peopled with the Systems of the Universe. He says—

The stars have they not looked down as if with pity, from their serene spaces; like eyes glistening with heavenly tears over the little lot of man ! Thousands of human generations, all as noisy as our own, have been swallowed up by Time, and there remains no wreck of them any more; and Arcturus and Orion and Sirius and the Pleades are still shining in their courses, clear and young. As when the Shepherds first noted them in the plain of Shinar. What is this paltry little Dog-Cage of an earth; what art thou. Thou art nothing, nobody : true ; but who then is something, somebody?"

And again—

The course of Nature's phases, on this our little fraction of a planet, is partially known to us; but who knows what deeper courses these depend on; what infinitely larger cycles of cause our little epicycle revolves on ? To the Minnow every Cranny and pebble and quality and accident of its little native Creek may have become familiar, but does the Minnow understand the Ocean tides and periodic currents, the trade winds and monsoon, and Moon's eclipses; by all of which the conditions of his little creek is regulated. Such a Minnow is man, his Creek this planetearth, his Ocean the immeasurable all : his monsoons and periodic current the mysterious course of Providence through Æons of Æons." We speak of the volume of nature; and truly a volume it is whose author and writer is God. To read it dost thou, dost man so much as know the alphabet thereof? With its words, sentences, and grand descriptive pages poetical and philo-

sophical, spread out through Solar Systems and thousands of years. It is a volume written in celestial hieroglyphs; in the true sacred writing of which even prophets are happy that they can read here a line and there a line.

Thus in the contemplation of the Universe, the personality is for a while forgotten and the soul breathes purer air—this is the secret of recuperation.

And now the Spiritual Eye is opened, and the restless Seeker finds that he has been carrying about the object of his search within himself. Thus no longer discordant and out of tune with the world, no longer seeking in the External for happiness—only to be met with the ‘Everlasting No’, he at last recognizes the Divine, in all, for he has found it in himself, this is the ‘Everlasting Yea.’

I see a glimpse of ‘it’ he cries: ‘there is in Man a higher than Love of Happiness; he can do without happiness and instead thereof find Blessedness. Was it not to preach forth this same higher [doctrine] that Sages and Martyrs, the Poet and the Priest in all times have spoken and suffered: bearing testimony, through life and through death of the Godlike *that is in Man*, and that in the Godlike only has he strength and freedom: which God-inspired doctrine thou art also honoured to be taught.

Not in ceasing to look for happiness alone is this Sattvic bliss to be attained but by understanding the meaning of the opposite of happiness, pain also. It is the pairs of opposites which have to be mastered before freedom can be realized. Thus he teaches that affliction is the great purifier of the heart, the great cleaner spoken of in the *Voice of the Silence* where it says—“The Lamp burns bright when wick and oil are clean. To make them clean a cleaner is required.” And so says Carlyle—

Thou must be broken with manifold merciful afflictions, even till thou become contrite and learn it. O thank thy destiny for these: thankfully bear what yet remains; *thou hast need of them*. The self in thee needs to be annihilated. By benignant fever-paroxysms Life is rooting out deep seated chronic disease, and triumphs over death. On the roaring billows of time thou art not engulfed but born aloft into the azure of eternity. Love not pleasure: Love God. This is the Everlasting Yea wherein all contradiction is solved:

And what is the proof whereby we are to know whether we have gained the true and lasting Blessedness, or are being misled by phantom lights? The answer is that as “a tree is known by its fruits,” so true conviction shows itself by works.

But indeed conviction were it ever so excellent, is worthless till it converts itself into conduct. The situation which has not its Duty its Ideal were never yet occupied by man; yes, here in this poor miserable ham-

pered despicable *actual*, wherein thou even now standest *here or nowhere* is thy Ideal: work it out therefrom; and working, believe, live, be free. The Ideal is in thyself, the impediment too is in thyself; thy condition is but the stuff thou art to shape that same Ideal out of. O thou that pinest in the imprisonment of the *actual* and criest bitterly to the Gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already with thee here or nowhere, couldst thou only see. I too could now say to myself be no longer a chaos but a world or even world-kin. Produce! Produce! Were it but the infinitesimal fraction of a product, produce it in God's name! 'tis, the utmost thou hast in thee; out with it then, up, up! What ever thy hand findeth to do, do it with thy whole might. Work while it is called to-day for the night cometh wherein no man can work.

Such then is the psychological study of a man who finds *himself*, which Carlyle puts before us. Here as in all spiritual development the first step consists in the exercise of the will to throw off the fetters which bind him. This primary effort is the signal given from below which is responded to by the Divine Self above, who is only waiting to supply the necessary power to enable him to do this. It is like the opening of the valve which connects the steam in a boiler with the machinery of an engine. The engine driver has to exert his will to open the valve—So long as he thinks he cannot open it the machinery stands still, so it is with man he must exert his will in the first instance to open the channel, between the higher and the lower self; with the endeavour there comes the proof of the existence of a power unknown to him before, and though passing clouds will often darken his sky, the passage once opened will grow wider as the obstacles, unseen in the dark, now stand out clear, and can be removed, thus the man, gradually draws his life, less from the realm of the Earth more from the comes greater power to see and *energy to act*. For as he realizes his relation to the great whole, the corners and points of friction with the outer world, which made him drag before, become smoothed down, discord is changed to harmony, and where there was turmoil there is now peace. .

A. R.

## MAN AND WHAT HE THINKS.

IN an article in *Le Lotus Bleu* for August, Mons. Paul Gillard has given a clear, and, as it appears to us, a much needed commentary on a brief reply given by Mrs. Annie Besant, who, having been once asked for practical advise by a Paris Theosophist, answered by saying—Begin by purifying your life. Mons. Gillard's article is headed “Man and what he thinks,” and though the translator does not aspire to be a master of the French language, he has endeavoured to give as faithful a rendering of the excellent thoughts of the writer as his limited knowledge could find expressions for.

Let us try, says Mons. Gillard, to understand the sense of the words “Begin by purifying your life.” The life spoken of here is evidently the ordinary life on the physical plane, that is to say, a life with its rude contact with the material plane and all the realities of its manifestations. The two principal means of *expression* on this plane are *word* and *act*, means which in reality are one, words in one sense being action, and often quite as evil in intent as any act, seeing that we are capable of being as criminal by word as by gesture. Nevertheless, it is useful to distinguish word from action properly so called, because each has a distinct characteristic of its own. But that which binds word by a bond of consanguinity with action, is the unity of origin of the two, for the source and the first cause of the one is the source and first cause of the other ; it is *thought* which generates both. In advising our friend, therefore, to seek to purify his life, Mrs. Annie Besant asked him evidently to purify his words and acts, and consequently his thoughts.

Here comes another factor which presides over the birth of our acts and plays as important a part as thoughts do ; it is feeling. But feeling or desire is, like act word and thought, ruled over by the mind, therefore the necessity for purification applies here also.

The instrumental seat of all thought in its expression upon the physical plane, is the physical brain, but its conception takes place in the *mind*, the Manasic Principle.

Feelings are of two kinds according as they are good or bad, that is they correspond to the aspirations of the heart, on the one hand, or represent the desires of the animal soul or the Kâmic principle on the other. The object of life is to make the former predominate over

the latter, the tendency of the animal soul being to oppose the union (Yoga) of the two aspects of the Manas, (namely, the lower and the higher), and later on that of the Manas with Âtma-Buddhi. According, therefore, as the passional or Kâmic principle is more or less active in us, so our feelings have their source in the Spiritual Soul or in the Animal Soul. The struggle which these opposing forces cause is of considerable interest for us, for upon their result depends our fate, that is to say, either our triumph over matter or the prolongation of the struggle for endless æons of time.

A well ordered mind can, by will, exercise a salutary influence on these struggles, which are the dominant characteristics of the life down here. The precise rôle of such a mind is to replace feelings, which have their source in animality, by those of a spiritual nature ; that is to say, to develop and come in touch with the Spiritual Soul represented by the Higher Immortal Triad, and atrophy the animal soul buried in the perishable lower quaternary. The mind can thus exercise considerable influence upon our actions,—being the primary cause of our ideas, and therefore of our feelings. We have therefore to study the nature of these elements of our activity, for the knowledge gained contributes to make us masters of our feelings.

Thoughts are not transformed immediately into feelings, they like seed need a suitable soil for their growth, and it is most important to note this. We cannot, in the present state of things, prevent our brain being in contact with, and therefore impressed by, thousands of thoughts amid which we move, but we can prevent the mind from retaining the impressions when they are bad, expelling them rather than imbibing them before they are transformed into feelings of the same nature. It is by welcoming bad thoughts into our mind, by taking delight in their company, so to say, that we over excite our passional feelings—the expressions of the animal soul—and which manifest themselves in the various forms we call anger, jealousy, hatred, vengeance, pride, etc. These vices, should be subdued and annihilated ; but it must be borne in mind that it is difficult to root them out, as they must have been produced as the result of a protracted incubation, and it is necessary, either for the purpose of destroying them or preventing them arising, not only to annihilate in our mind kindred thoughts which have engendered them, but also to replace them by those of an opposite nature based on love. This is true Alchemy. For the kind of purification which Mrs. Annie

Besant recommends above all, represents truly and practically on the higher planes of being that famous transmutation of metals which our alchemists of the Middle Ages sought to effect on the physical plane. Even as they desired to succeed in transforming base metals into pure gold by the use of a special element which was guarded with the utmost secrecy, so should we seek to transform the elements which constitute our nature, actually more vile than noble, into divine elements by aid of that powerful lever, the *will*, whose intelligent use constitutes the chief value of the process in question.

Feelings play an important part in the progress of our individuality and one of greatest value, if they are of a divine nature rather than passional. We have endeavoured to shew that their purification can only be effected by the mind. Has it not in fact been always a common saying that the world is ruled by ideas? Has not all manifestation been preceded by Cosmic Ideation? If so, it can be affirmed that all human manifestation comes from ideation. Thus it is that the great principle of the Emerald Table is realized—"as is below, so is above, and that which is above is like that which is below.

Before closing, says Mons. Gillard, let us cite a passage from Otway Cuffe, who has solved definitely and clearly the question with which we have been engaged in the present article.—“Now we all recognize that there are two seats or centers of activity in man, the head and the heart. These two terms represent two aspects of man’s consciousness, and are at the base of all his actions. Hence, if it is true that for man the key of the secret of the Universe is in the comprehension of his own nature, it becomes evident that these two aspects of man’s consciousness must be mastered by one who would solve the problem. These are the two aspects which lead to the object, and they have been called, one the Path of Knowledge, the other, the Path of Devotion,—the perfect balance of devotion and knowledge being indispensable to a complete solution of the problem.”

S. R.

## A RETROSPECT.

IT is contended by those who are learned in the lore pertaining to what are vaguely called prehistoric times, that civilizations as great if not greater than the present have lived and waned, not once but many times, and that it is only our conceit that would make our present knowledge and culture immeasurably transcend that of the past. It may be so though no doubt our present civilization churned up in the crucible of the past will show us, actually at a higher common level of achievement to day than may be found at any previous time in the world's history. Indeed it must be so, for the sum-total of world-knowledge cannot retrograde, and it must advance on evolutionary lines.

It is interesting to reflect whether those particular scientific discoveries of which we are so proud were perchance the playthings of a faded age. There seems little doubt for instance that balloons were quite common objects at one time. It should be remembered that I am referring to a particularly hoary past down the vista of millenniums, not centuries only. But had those mighty men of old not stumbled upon the iron horse? Is it possible that they were not aware of the potency of steam? Or did nature hide her secret from men from dread prophetic of the horseless car? We have no exact data.

Photography, again, how shall we say they knew not the art? Can we reasonably expect them to have taken photographs that should have withstood the climatic influences for, say, thirty thousand years? It would be unreasonable. It is not at all likely that our children of thirty millenniums hence will gaze fondly upon our prehistoric features. It is too much to expect. We cannot hope for such kindly memories.

Turn to another feature which is of the very essence of modern times. I allude to the craze for advertising. Did by any chance the dying Atlantean gladiator rest his fading eyes on the balconies of the amphitheatre only to meet the bitter irony of a hugely worded "Try Perry Davis' Pain-Killer", "Elliman's Embrocation for Sprains", and so on? Were pills, hairwashes, soaps and baby's foods so extensively thrust upon our attention when we lived—I mean when our ancestors flourished in those old days?

One of our modern comic artists in the pages of *Punch* has done great credit to prehistoric features, the animal features at least. The Pterodactyles wear a pleasant smile as also do the Megalosaurus, while the eye of the Megatherium is full of

cunning anticipation. And where do we come in?—I mean our ancestors!

Just as the cataclysmal waters of old wiped those figures off the stage of this life even so have the waters of Lethe wiped away our memory of those scenes. Yes, my friend the sceptic, you drank an extra draught of that mysterious nectar, so you must wait a bit. There's lots of time, and I had rather be you than the man who dare not think for himself. I wonder how many of us of to-day are of the strength and stature of our old Atlantean selves . . . . .

W. BEALE.

The following is a note by Bro. D. Gostling on the above.—*Editor.*

THIS age has been rightly called the materialistic age, because greater advances have been made in so called scientific discoveries in the manipulation of metals, than in any former known age. It is true that 2,000 years ago and earlier, the art of making cutting tools out of bronze was so well-known and practised that the hardest minerals, such as granite and syenite, were cut by their agency. But from the time, that the art of working iron and steel tools had been perfected—in the earlier years of the Roman Empire—the art of making bronze tools was lost. Doubtless the wonderful property of the expansion of water into elastic gas (steam) by heat was known by our fore-fathers; but till coal was discovered in large quantities it was not possible to produce steam on a sufficiently large scale for the purpose of making mechanical tools of the immense power requisite for the rolling of iron and steel rails. It is a fact but little known that Damascus Steel—by means of which the conquest of the Saracen and Mussalman power generally was effected—came from India. It was produced from “charcoal iron”, and smelted and forged by hand with leather bellows, at Mahableshwar. The Romans probably used the same steel which was imported into Syria *Via* the Persian Gulf, and into Alexandria and Rome *Via* the Red Sea.

It has been calculated that in Northern Europe there is only sufficient coal in existence to last the world 300 years, at the present rate of consumption. And as Coal has been deposited, by combined and coincident fluvial and glacial action, from living forests during many series of “Great Orphic Cycles” of 21,000 years each—and as each series of layers in the Coal measures was only deposited at the end of a cycle—it follows that we are now consuming the stored up

heat energy of many millenniums of years. Hence the improbability that the iron horse was ever before used in the world's history.

True it is that as each Orphic Cycle piled up the ice alternately at the North and South Pole, the previous civilization was covered up and obliterated first by sea and subsequently by permanent-layers of clay, sand, or lime, stone, and so preserved for future identification. But though subsequently faults and fissures of the earth's crust have laid bare Geological epochs relating to the very remote past and have so brought to light fishes, plants, and, reptiles, of extraordinary shape, and immense size, nothing akin to man and to the animals now existing, has ever been discovered, except in the most recent Geological strata.\*

Advertising as we now know it was only possible after the invention of printing by machinery, and these machines being made of iron were only possible after the discovery of the coal measures. It has been recently discovered at Herculaneum that the ancient Romans practised the art of advertising on pillars and walls, but their sheets were written by hand with pen or brush, and were gummed on with gum Arabic.

The art of dressing, or covering the body with clothes, is an invention of recent date so far at least as India is concerned. The ancient Romans left the legs bare, and though Greek and Roman women were fully clad, yet the sculptures at Elephanta and elsewhere show men and women clad only below the waist. This is confirmed by the paintings from the Ajanta Caves—faithful copies of which are in the Government School of Art, Bombay—which depict queens and princesses so clad. Ambassadors from Grecian Bactria fully clad, appearing in the same pictures, show that the era represented was not earlier than 100 B.C. probably later. The custom has come down to our own day, for though it is many years, probably centuries, since Hindu women generally adopted the bodice and *sâdi*, the latter presumably from the Greeks, Bactrians, or Yâvans, the low caste *parâya* women of the Hindu State of Travancore till the last generation, went about naked above the waist, it was only through the influence of the Madras Government, at the suggestion of European Missionaries that this custom was abolished.

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\* The absence of human fossil remains in the older strata has been fully explained by Madame Blavatsky in the *Secret Doctrine* [Ed.]

Atlantean civilization came to an end in Mexico and Peru with the massacres of Cortez and Pizarro. The knowledge we possess of Atlantean civilization comes not from historic records but from Akâsic sources of information.

D. G.

### THE WORK OF THE THEOSOPHICAL SOCIETY.

OUR revered teacher, H. P. B., laid down very clearly and firmly the lines along which the Theosophical Society was intended to work by Those who use it as one of Their channels of spiritual help to man. The Master known under the initials K. H. wrote : " You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this and you will confer happiness of mind on thousands. \* \* This is the moment to guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans. \* \* You and your colleagues may help to furnish the materials for a needed universal religious philosophy ; one impregnable to scientific assault, because itself the finality of absolute science ; and a religion that is indeed worthy of the name, since it includes the relations of man physical to man psychical, and of the two to all that is above and below them. \* \* Its (the Society's) chief aim is to extirpate current superstitions and scepticism, and from long-seated ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter."

To give a firm foundation to crumbling religions, to destroy superstition on one side and unbelief on the other, such was the duty laid on the Theosophical Society by Those who sent H. P. Blavatsky as Their messenger to the modern world. Its proclamation of brotherhood was based upon the fact that all men share in one spiritual nature and shall finally reach one spiritual goal ; and its appeal to men of all faiths to unite on one platform of mutual respect and tolerance was substantiated by the proofs that all religions sprang from a common source. This idea that the evils of the world sprang from ignorance, whether that ignorance took the form of superstition or of unbelief, gave to the methods of the Society the distinguishing mark that they aimed at extirpating ignorance rather than at destroying one by one, as they appeared.. the

innumerable evils which grow on the surface of modern society. Instead of chopping off the heads of weeds, leaving the roots to send up perpetually new offshoots, Theosophy extirpates the roots themselves and thus prevents the growth of a new crop. Leaving to others who do not share in their knowledge of causes the perennial warfare against effects, the Theosophical worker concerns himself chiefly with eradicating the causes themselves. He teaches that all evil actions arise from evil thinkings, that each life is linked by an inviolable law to the lives that preceded and that follow it, that by understanding the principles underlying all phenomena character may be builded, destiny may be controlled, while present troubles, traced to those sources, may be faced with intelligence and fortitude, and may be used to subserve the purposes of the Soul.

This method differentiates the Theosophical worker from those who are devoted solely to the relief of the physical woes of man ; both are actuated by a recognition of human brotherhood and are fellow-workers for humanity, and both are needed as helpers of humanity at the present time. Philanthropy, as it feeds the hungry, clothes the naked, shelters the homeless, is doing useful and noble work in meeting the effects of past causes ; Theosophy, as it enlightens the mind of the thoughtful by unveiling to them the hidden causes of sorrow, as it preaches to all the simple and sublime doctrines of brotherhood, rebirth and causation, is doing the harder and more thankless, work of removing the causes of hunger and distress, thus stopping the spring whence rushes the stream of evils that afflict society.

Individual Theosophists, however, who have not yet sufficiently mastered the principles of their profound philosophy to help others to understand them—though all must surely well know more than those who have not studied at all—may take part in schemes of active physical beneficence, and none is exempt from the duty of personal charity and ready response to every appeal for aid he is able to give : “He who does not practise altruism, he who is not prepared to share his last morsel with a weaker or poorer than himself, he who neglects to help his brother man, of whatever race, nation or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery, he who hears an innocent person slandered, whether a brother Theosophist or not, and dares not undertake his defence as he would undertake his own—is no Theosophist.” Every individual Theosophist should be a “brother,” giving

brotherly help to all who come in his way according to his abilities, physical, astral, mental, spiritual. But the work of the Theosophical Society, as a Society, is not the feeding of bodies but the feeding of souls with the bread of wisdom ; it must carry the light of truth and knowledge which clears away the darkness of ignorance ; must it, like the Apostles of Christ, refuse to leave the teaching of the Word of God in order to serve tables.

The method of the Theosophical worker is differentiated from that of the exoteric religionist by his power to justify to the intellect that which is taught by religions on authority. He shows the scientific basis on which all moral precepts are founded, and thus supplies the "categorical imperative" which answers the question : "Why should I do this when the promptings of my nature lead me to do the opposite ?" He explains the constitution of man in both his higher and his lower natures and gives the exact knowledge which enables man to purify the lower and develop the higher. Instead of merely repeating moral maxims, "Be good, do good," he shows the steps by which each man may become good with certainty, and may do good with precision. Knowing that the masses of mankind will for many a millennium yet to come obey the authority to which their intuition responds, he teaches them authoritatively the doctrines of brotherhood, rebirth, and causation, easy to be understood; but he also brings philosophy and science to the aid of religion among the thoughtful and the educated, who are slipping into scepticism because their intellects are left unsatisfied. He knows that men may gain first-hand knowledge of the invisible worlds, and that the teachings of sages and seers may be verified to-day as much as of old ; that the life of the spiritual man may be as full of wisdom and of power now as when the Buddha trod the plains of India, or as when the Christ walked beside the sea of Galilee. By thus placing within men's reach the verification of spiritual facts, the proofs of spiritual forces, experimental nature of the spiritual life, he does the work given to the Theosophical Society in charge, and shows it everywhere to be the friend of religion, the foe of materialism. Therefore Theosophists must be students, and must equip themselves for their glorious work by mastering the principles expounded in their philosophy, and by learning to apply them to the circumstances of individual, family, social and national life. Every exoteric religion sends out young men by the hundred who can repeat more or less eloquently the common-places of

morality, and who do a useful work among the ignorant by reiterating these impressively and enforcing them on such minds with such promises and threats as their religions sanction ; the Theosophical Society must train in its branches, and send out into the world, teachers well grounded in the Divine Wisdom. The teachings which of old were given to the world by Kapila and Sankaracharya, by Pythagoras and Plato, by Valentinus and Plotinus, by Bruno and Paracelsus, by Böhme and H. P. Blavatsky, must not be represented to the world in the last years of the nineteenth century by intellectual incompetency and irresponsible chatter. Something more is demanded of us if we venture to stand before the world as exponents of Theosophy.

H. P. Blavatsky herself shows us an example we may well try to follow. She gave herself wholly, without reserve, to the work of acquiring and spreading the knowledge of spiritual truths. She taught with indefatigable energy with pen and tongue ; she reared the splendid monument of *The Secret Doctrine* as her best gift to the world ; she opposed with all her strength the materialism of science and strove to revivify the ancient religions in the East. She would give her last shilling to a starving beggar if he came in her way, but took no part in organizing philanthropic work ; and while she would encourage anyone who came to her to carry out any charitable plan he had at heart, she steadily drew her pupils who showed any aptitude for acquiring knowledge to devote themselves with simple-minded energy to the study and teaching of Theosophy. She knew that the future depended on the success of this teaching, on the permeation of the modern mind with Theosophy, and she led them to give themselves wholly to this one work.

Those who can read the signs of the times will understand the vital importance to the future of Theosophy of the direction now given to the work of the Theosophical Society. We are treading a cycle similar to that trodden by Christianity in its early centuries, and thousands of the souls that then engaged in conflict are reborn at the present time. There was then a struggle between the educated and the ignorant ; the comparatively few who possessed the Gnosis and strove to preserve it in Christianity were overwhelmed by the ill-regulated enthusiasm and fanaticism of the ignorant masses. The Eastern teachings were then thrown into Christian forms, and the learned Gnostics within Christianity, and the learned Neo-Platonists outside it, both endeavoured to keep alive the Ancient Wisdom and to hand it on, so that it might pass

through the flood of social revolution and barbarian invasion, and succeed in moulding the new Western civilization which was to follow. The wild fanaticism of the Egyptian monks played on the unthinking masses of the ignorant populace ; ignorance was regarded as a sign of religion, knowledge was jeered at, decried, trampled underfoot, learning and education were considered as carnal, while wild emotion was extolled as a sign of spiritual enlightenment. Nothing could be more agreeable to the unlearned and the idle than to regard their own disadvantages and vices as a mark of heavenly greatness, and to look upon the learning and dignified culture which they could not rival as signs of unillumined intellect and mere wisdom of this world. Every ignorant lad could set himself up as a teacher when mere emotional platitudes passed as inspiration, and the repetition of moral axioms passed as teaching. Volleys of abuse served for arguments, and insults served for reason. The better types of Christians were attracted by professions of brotherly love and charity and forgiveness of wrong-doers ; the poor were allured by alms and by showy rites and ceremonies. Long the battle raged, and at length victory declared itself on the side of ignorance and numbers ; Christianity passed into its Dark Ages, and the treasures of the Gnosis disappeared.

Now the time has come in the slow revolution of the centuries when the renewed effort of the great White Lodge to spread the Ancient Wisdom through all religious bodies is showing itself as Theosophy, and many of its old instruments are again being used for its promulgation. Thus far the work has prospered, despite the desperate efforts made to break it up, and the thoughtful classes that guide the intellectual progress of the world are being more largely and definitely influenced than has ever before been the case. Threats of social revolution loom darkly in the near future, and again the question arises whether the guardians of the Gnosis in the lower world are strong enough, numerous enough, to protect the treasure, and hand it across the swirl of popular convulsions to mould the civilization which will spring from the ruins of the present. The same forces are rising against the spread of the Divine Wisdom among those called "Theosophists" as triumphed over it before among those called "Christians"—the glorification of ignorance, the appeals to passion, the exaltation of fanaticism as devotion, and of credulity as devotion, and of credulity as faith. Education is

jeered at and attempts to reach the thoughtful and the cultured are decried. Appeals are also made to the nobler emotions of human love and brotherliness, and "practical" philanthropy is exalted at the expense of wisdom. Rigid virtue and uprightness are considered as less valuable than blind enthusiasm, and calm judgment and balance are thought "unspiritual."

Are the members of the Theosophical Society strong enough to withstand the torrent, clear sighted enough to discern the right, firm enough to remain unshaken, and thus make the Society the ark in which the treasure of the Ancient Wisdom shall be preserved and carried over to the world beyond the flood ; I know not. But we do know that every effort is needed and that no effort is wasted ; that we stand beside many an ancient comrade and are assailed by many an ancient antagonist ; that on the results of the present struggle hangs the destiny of the next civilization. "Happy the warriors, O Partha, who obtain such a fight, spontaneously offered as an open door to Svarga. \* \* \* Therefore stand up, O son of Kunti, resolute to fight."

—Mercury.

ANNIE BESANT.

### TOLERATION.

**T**HIS question has sometimes been raised as to whether each member of the T. S. pays sufficient attention to the promise made on joining the Society, *viz.*, that he will show towards his fellow-men the same tolerance, in regard to their religious views, that he would wish shown to himself.

An exaggerated sense of separateness, of the many distinctions of personality, of one's own particular belief, and ancestral religious faith, are ever coming to the foreground, and one needs to keep a constant watch over the thoughts and feelings that are welling up in the soul, that the baneful results of selfishness and intolerance may be avoided. It is so necessary that we be imbued with ennobling ideals of universality and solidarity, and that we constantly strive to keep uppermost in mind, the thought that we are each but infinitesimal parts of the mighty, omnipresent whole, and that, differing as we do, so materially, in organization, education and surroundings, it is impossible that any one of us has the ability to grasp the Truth in its grand Universality. We only view that minute portion of it which we are able to perceive and comprehend from our own separate standpoints; for no

individual consciousness on Earth is yet sufficiently expanded to grasp the whole of truth. Yet we are often so dazzled by the little we are able to comprehend, that we become blind to those variant portions of truth that are revealed to the consciousness of our brethren. It is sometimes very difficult for Theosophists to outgrow inherited tendencies of thought, and still more difficult to bravely ignore that misguided public opinion which is bounded by class-rules, ceremonial distinctions, and pride of birth.

It has been stated that in India the missionaries have set an example of intolerance and pride, but, even supposing this to have been the case in many instances, it should afford no excuse whatever for a Theosophist, who is pledged—above all things—to show entire tolerance to those whose religious faiths differ from his own. It may, we think be reasonably granted that the missionaries have made the mistake of misunderstanding—and consequently misinterpreting—the simple, straight-forward teachings of Jesus, as well as of coupling them with the strange mixtures narrated in the Hebrew Scriptures ; and farther, of harboring the belief, on coming to India, that the Hindus are a ‘heathen’ race, and their religious philosophy a false one. It may be further granted that the tendency of all this has been to needlessly arouse the prejudices of the Hindus, a result the opposite of that most to be desired, and which has militated against the valuable educational work which has been accomplished through the persistent efforts of missionaries.

In regard to differences of belief which have caused so much violent discussion in the world, it would be well for us to bear in mind the fact that Truth is divine and eternal. What does it matter, then, whether it comes to us through this, that or the other channel, or whether given to man in this age, that age, or another age, if it is Truth. It is admitted that the fundamental points in the teachings of Krishna, Buddha, Jesus and others, are similar, or rather, identical in essence ; why then should their disciples quarrel, one with the other, concerning any non-essential point, such as priority in time of promulgation ? It is TRUTH that has saving efficacy for man. It does not make the Truths taught by Buddha, Jesus or other teachers, any the less valuable because they had previously been given forth by Krishna, nor should it be imagined that Krishna originated the truths he taught. Other glorious teachers or Avatâras had appeared, again and again, millions of years before Krishna's advent upon earth, though

all of them were inspired by the overshining of the same Divine Spirit. A portion of this spirit is the Divine inheritance of each one of us, constituting the basis of our individuality, the true foundation of universal brotherhood. Let us then be charitable in our criticisms of others, and keep ever a receptive attitude toward that Divine ray which shines within each soul.

—*The Theosophist.*

W. A. E.

#### AN OPEN LETTER.

**B**ROTHER,—I assume that you have conquered the thirst for wealth, and that you recognize the hollowness of the adulation bestowed on men because of their temporal possessions. You are resting with some degree of calmness under the contempt of others, and you appreciate the value of some kinds of suffering. After a little while the fierceness of these adverse qualities will cease, and then the attack against your spiritual progress will be resumed but in a more subtle fashion. Your neighbours, having recognized your determination, and observed your walk and conversation, will begin to treat you with respect, and possibly with deference. Yet beneath this lies a grave danger—the element of self-laudation and self-righteousness. If this be not crushed out at once, at the initial stage of its growth, it is but a question of time when the iron will enter your soul and you will become the laughing stock of those who love not the truth, and you will have to endure the reproach of the voice within. Praise, flattery, public or individual approbation are more serious enemies to your spiritual advancement than open hostility and bitter opposition. The attack of an enemy without the gates is more easily met and defeated than the one who is an enemy within. Holding this principle in view, Krishna advised Arjuna : “Let success and failure be alike unto thee.” Keep this advice, my Brother, ever before you : thus will you be preserved from undue satisfaction on the one hand, and unworthy depression on the other. Do right because it is right, not that you may gain thereby gratitude, love, status, or glory. How often, my Brother, will you have to taste of the bitterness of disappointment ! Do not be discouraged because of a slip, a fall, a becloudment : these will take place in your life, as they have taken place in mine, and in the lives of all who have ever trodden the path.

And it was on this very point that Krishna gave the comforting assurance to Arjuna : "No effort is wasted." Oh the blessedness of that thought ! How often have I been refreshed by it when otherwise I should have been cast down in despair ! It seems so terrible to struggle, month after month, in order to attain a certain conquest over some particular failing, and then to find oneself overwhelmed and cast down. And yet, my Brother, this is a natural result following upon suppression. When you undertake to bind and conquer a habit you have learned to regard as prejudicial to your spiritual growth, your determination does not destroy the qualities of the passionnal body of desire which belong to that habit. You have suppressed and imprisoned them, that is all : and almost certainly will come the day when, from carelessness or weakness on your part, this imprisoned power will break loose and for a time, exulting in its liberty, indulge in excesses to your undoing. Again I say, be not discouraged. Watch your opportunity. Call up the aid of the Warrior within, who, if properly sought, is always ready, and once more throw this rebellious quality into the dungeon of inactivity. If you are wise, you will examine well the chains that bind him, lest he break loose ; and again if you are wise, you will after each outbreak on his part be more careful to watch him so that he shall trouble you as little as possible. Again I say, be not discouraged. Though he break out almost as soon as imprisoned with each imprisonment, you have gained a victory, and the prisoner has lost a portion of his control over you. Wage an uncompromising war against these rebels, and in the end you will find them lying helpless at your feet. All this conflict is weary work ; bat courage. Brother.

*—Rags of Light.*

W.

## AN INTRODUCTION TO VAKYA SUDHA OF SHANKARA-CHARYA.

TRADITION, our best guide in many of the dark problems of India's past, attributes the above admirable philosophical work to Shankara-Charya, the greatest name in the history of Indian philosophy, and one of the greatest masters of pure thought the world has ever seen.

Shankara, again according to the tradition of the East, lived and taught some two thousand years ago, founding three colleges of Sanskrit learning and philosophy, the most important being at Shringeri, in southern India. He wrote Commentaries on the older Vedanta books, and many original works of great excellence, of which this is reckoned to be one.

Like all Shankara's separate works. *Vakya Sudha* or *The Essence of the Teaching* is complete in itself, containing a survey of the whole of life, from a single standpoint ; in the present case, from the point of view of pure intellect.

The moral problem before us, is the liberation of our souls from the idea of personality, and the opening of the door to the life of the universal Self, which will enter our hearts, and rule them, once the personal idea is put out of the way. And there is no more potent weapon for combating the personal idea than the clear and lucid understanding that what we call our personality is, in reality, only one of many pictures in the mind, a picture of the body, held before our consciousness, viewed by it, and therefore external to it. If the personality is a picture in the field of consciousness, it cannot be consciousness itself ; cannot be our real self ; but must necessarily be unreal and transient.

We are the ray of consciousness, and not the image of the body which it lights up, and which, thus lit up, we call our personality. And here we come to one point of the highest interest, in the present work : its central ideas anticipate, almost in the same words, the most original teachings of German philosophy—the only representative of pure thought, in the modern world. Hence a right understanding of it will bridge over one of the chasms between the East and the West, the remote past and the life of to-day ; thus showing, once more, that the mind of man is everywhere the same ; that there is but one Soul making itself manifest throughout all history.

It may be enough, here, to point out that German philosophy,—the teaching of Kant, as developed by Schopenhauer,—regards each individual as a manifestation of

the universal Will, a ray of that Will, fallen into manifestation, under the influence of the tendency called the will-toward-life.

This individualized ray of the universal Will, falling into the intellect, becomes thereby subject to the powers which make for manifestation, and which Kant analysed as Causality, Time, and Space. For Kant has shown, with admirable cogency and lucidity, that these so solid-seeming realities are not real at all, but are forms of our thought, mere figments of our intellects. What we call manifestation, Schopenhauer calls representation ; and he has very fully developed the idea of the Universe as the resultant of the universal Will, manifested through these three forms of representation,—Causality, Time, and Space.

Now it is quite clear that he calls Universal Will what Shankara, following the Upanishads, calls the Eternal; and that the forms of Representation of Schopenhauer's system, correspond to the World-glamor, or Maya, of Indian thought. And it is further clear that the will-toward-life, or desire for sensuous existence, of the one system, is very close to the personal idea, or egotism, of the other.

Whoever is acquainted with the two systems, can point out a further series of analogies; we shall content ourselves with alluding to one. Schopenhauer taught that our salvation lies in denying the personal and selfish will-toward-life, within ourselves, and allowing the Universal Will to supersede it ;—the very teaching which lies at the heart of Indian thought: the suppression of the individual self by the Self universal, the Self of all beings.

To turn now from the purely intellectual, to the moral side of the matter. If we consider it well, and watch the working of the powers of life we find within us, we shall see that all our misery and futility come from this very source, the personal idea,—the vanity and selfishness of our own personalities, coming into strife with the equally vain and selfish personalities of others.

There is not an evil that cannot be traced to this fertile source. Sensuality, for example, with all its attendant crime and pain, is built on two forces, both springing from the personal idea: first, the desire for the stimulus of strong sensation, to keep the sense of the separate, isolated self keen and vivid; and then the vanity and foolish admiration of our personal selves, as possessors of such abundant means of gratification. Another evil, the lust of possessions, is of the same brood; and curiously enough, the root of it is—fear; the

cowering fear of the personal self, before the menacing forces of the world; the desperate, and,—infallible accompaniment of cowardice,—remorselessly cruel determination to build up a triple rampart of possessions between the personality and the mutability of things. The whole cause of the race for wealth, the cursed hunger of gold, is a fearful and poltroon longing for security, protection for the personal self; which, indeed, as a mere web of dreams and fancies, is in very bad need of protection.

The last evil, ambition, which is only vanity grown up, is so manifestly of the same color with the others that no special indication of the fact is needed. Thus we see what an immense part of human life, and that, the most futile and pitiable part of it, is built up on so slight a foundation: the wholly mythical personality, the web of dreams, the mere image of a body, itself unreal, which has usurped a sort of sovereignty over all the powers of our wills and minds.

The whole problem for us is this, and it is one that recurs in every moment of life: to disperse this web of dreams which we call our personality, and so to let the pure and universal Will pour into our hearts, to follow out its own excellent purposes, and manifest its own beneficent powers. And thus we shall, for the first time, enter into our inheritance; no longer as shadowy and malevolent sprites, raging between earth and heaven, a sorrow to the angels, a mockery to the fiends: but rather as undivided parts of the great soul of humanity; of that universal Self, whose own nature is perfect Being, perfect Consciousness, perfect Bliss.

CHARLES JOHNSTON.

—*Theosophy*

## REVIEWS.

*The "Jivanmukti-Vireka" translated by Manilal N. Divedi and published by Tookaram Tatyā--*

Our indefatigable brother Tookaram Tatyā has once again placed Theosophists under his obligation by the publication of an English translation of the "Jivanmukti-Vireka" or The Path of Liberation in this Life by Swami Sri Vidyaranya Saraswati well-known to Hindus under the name of Sayanyacharya. The translation is made by our learned brother Professor Manilal N. Divedi in his usual vigorous and lucid style. The Path of Liberation according to the great Sannyasin is indicated by the one word Renunciation. But this Renunciation is not merely the relinquishment of works with desire. He even goes beyond this and would have none of "work" or even the *sense of duty* which though it may be work without desire, still implies, to remain after Renunciation or Liberation to which Renunciation leads. "If the liberated is ever oppressed with any the least sense of duty 'he is just so many removes away from Gnosis.' "Injunctions or probitions" exist not for him; he is relieved of all obligations, temporal or spiritual. He himself is all good, all bliss, all purity, all holiness; his very being, his very breath is the efflorescence of every thing good and great. His sphere of doing good is so far widened as to put him in possession of a power which accomplishes its results without the correlations. The book consists of five chapters the first of which opens with a discussion on the nature of Renunciation and definitions of Jivanmukta and Videhamukta: A Jivanmukta is described in the following terms. "Though ever moving about in the world of experience, the whole of it exists not for him;—all pervading ether-like consciousness alone subsists, such a one is called Jivanmukta." A Videhamukta is one liberated after dissolution cf the physical body. He is indeed a paradox in himself! He is like the wind coming to a stand still he neither rises nor fades, nor is he ever laid at rest; he is neither *Sat* nor *Asat*, he is never distant (beyond Maya) and he is neither "I" nor "not I;" he is neither light nor dark, immoveable, unmanifest is he. The second chapter discusses the three means of acquiring Jivanmukti viz.: Gnosis, dissolution of mind and destruction of Vasnas (latent desires). The next chapter opens with the important question of the aim or use of *Jivanmukti*. These aims are five (a) preservation of Gnosis, (b) practice of penance, (c) universal love, (d) destruction of pain and misery, (e) experience of supreme bliss and joy. The concluding chapter deals with the original enquiry into the nature of Renunciation and describes the condition of the consummation of Jivanmukti—the Paramahamsa state. The book is worthy of study by every earnest aspirant after spiritual knowledge of means and ends by which mankind is known to work. He in fact is a magnet, so to speak, of all that is best and sublime; he that feels the force of his attraction is charged with so much of his power as he can imbibe. He is not often likened to the sun who though he illumines all spots equally, is reflected more clearly and even intensely in a glass than in a piece of earth. He is *atman*, Brahman, the soul and substance of the universe.

## Notes and News.

"The President Founder and Miss Lilian Edgar have taken their passage by the Orient Steamer "Orulia" which is expected to arrive at Colombo about the 25th of November, and thence they will proceed to Adyar where arrangements are in progress for the ensuing Convention in December next.

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Speaking of Miss Lilian, the President Founder says that our Hindu colleagues will be touched with her deep earnestness and sincerity as well as by the classical purity of her language. She was the second lady who took the degree of M. A. in the New Zealand University. She entered the Educational line where she was in receipt of a salary of £ 250 per annum but she retired from it to open an Academy of her own. Conviction of the Theosophical movement awakened in her so intent a desire to share in its labours, that she threw up all worldly employment and devoted her life wholly in its service.

According to news from America lodge after lodge has been opened by our noble sister Annie Besant in the course of her recent tour in America. The Lynne T. S. which seceded in 1895 and joined Mr. Judge's party, applied for a reunion with the parent Society, and has happily rescued its place on its roll. The member of branches in the American Section has now reached the figure of 43.

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The following lectures were delivered in English in our Lodge during last month :—By Bro. A. Richardson—"The Forces Latent in Man," and "The Training for the Spiritual Life"; Bro. D. Gostling—"Orphic Cycle and its influence on Moral and Material Progress. Bro: Manmohandas D. Shroff delivered two lectures in Gujarati on "Man the Master of his own Destiny," Bro: Pranlal S. Daru on the "Knowledge of the Divine Self." and Bro: D. J. Sonavala on the "Prevailing Epidemic.—Its causes and cure." A public lecture was given by Bro. A. Richardson in the Framji Cawasji Hall on "The Philosophy of Fire" which was specially intended for the Parsee community.

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At least six kinds of "new rays" are now known to exist if we limit the term X rays to the Rontgen rays only. They all have the property of passing through opaque objects and affecting a photographic plate placed on the other side. Thus there are the rays emitted by the glow-worm which are found by Turner and also by a Japanese investi-

gator, to pass through aluminium and copper. Phosphorus when it shines in the dark, emits rays which penetrate black paper but not aluminium. Sugar again is especially active after exposure to sunlight, giving out rays which pass through a wooden board and other opaque bodies. Many of the common substances of every day-life such as wood, charcoal straw and some metals are now proved to have this remarkable property. The *Daily Chronicle* commenting on a paper recently communicated to the Royal Society by Dr. Russell on this subject, concludes with this significant paragraph. "What is this mysterious force? Its nature has still to be discovered. Two points seem to have been established. The first is that an increase of the temperature of the body greatly increases its activity; the second, that aqueous vapour in no way assists the action. It has further been suggested that the chemical action is caused by a finely attenuated vapour given off by the different metals and other bodies. It is far more likely to be due to some hidden form of energy more or less akin to what has been paradoxically but suggestively called dark light." Only a few years ago Reichenbach was laughed at by the so-called scientific men for his researches on "Odic" Force, and Animal Magnetism, and by a strange irony of fate the very scientists themselves are now preparing to corroborate his discoveries. Very likely they will baptise this new "force" with a label of their own and blissfully forget all their former blind opposition.

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Knowledge for June contains an interesting account of Prof. McKendricks experiments made with a view to enabling the deaf to appreciate music. The hearing is done by the finger tips! and for musical air vibrations he substitutes electric shocks or rather the electric thrill which is experienced when a rapidly repeated series of very mild shocks are passed into the fingers. The strength of the electrical stimulations are made to correspond in number, rhythm and intensity to the notes and cords of even complicated music. This is done by first passing the current through a microphone transmitter placed in the vicinity of the music. The function of this instrument being to respond to the musical vibrations and cause a corresponding variation in the strength of the current and consequently of the thrill or shock felt. Now to the deaf in whom the sense of touch is highly developed, the minutest variations in the electric thrills are perceptible; but wonderful to say, these thrills are presented to their consciousness as a sort of music.

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The writer of the article already quoted concludes by drawing attention to the relation of sound to colour which as he says "demands more close attention in scientific enquiry. Sensations of sound affect

those of colour." In proof of this he quotes the case of Raff, an eminent musical composer, who saw the colour of flute to be blue, the haut-boy yellow and the cornet green. Sounding a tuning fork may cause a colour to be seen more vividly. Thus the connexion between sound and colour so frequently referred to in modern Theosophical writings, and which has always been recognized in the past—by those who represented the theosophists of their age, is gradually forcing itself on the scientific mind as a fact.

Mr. E. T. Hargrove President of Mr. Judge's Society in America resigned his post and returned to England, and Mr. E. A. Nersheimer been appointed President in his place.

## Theosophical Periodicals.

### CONTENTS.

**THE THEOSOPHIST**, October—Initiation; Reality; The Ancient Mysteries; Burmese Folk Lore; Truth the Bases of Knowledge; Dominated by Christ; The Voice of the Silence; Modern Prophecies; The Faith of Eliphas Levi; Liberation; The Three steps of Vishnu; &c. &c.

**THE THEOSOPHICAL REVIEW** formerly *Lucifer*, September—Name and Form; The Theosophical Movement; On the Watch-Tower; The Bhagvad Gita and the Gospels; Fairyland and Underworld; among the Gnostics of the First Two Centuries; The New Dawn; Future Theosophical Prospects; Law and the Logia in East and West; The Christian Creed; Theosophical Activities.

**MERCURY**, September.—Our Fourth Volume; The Aura of Metals (A. Marques); The Gauge of spiritual Evolution (Fullerton); Spiritualism in the Light of Theosophy (Countess Wachtmeister) Astrological Predictions on McKinley's Administration; Life after Death (Annie Besant) &c.

**THEOSOPHY IN AUSTRALIA**, September—Outlook; Illusion; Ecstasies, or Spiritual Illumination; Questions and Answers; Activities &c. &c.

**THEOSOPHY**, October—Richard Wagner's Music Dramas; Three Objects of the Theosophical Society; Theosophy and the Poets; The Power of the Imagination; The Twentieth Century School; Neglected Factors in Educational Problems; Why I believe in Reincarnation; The Screen of Time.